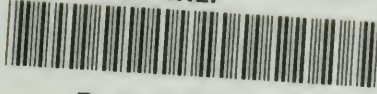


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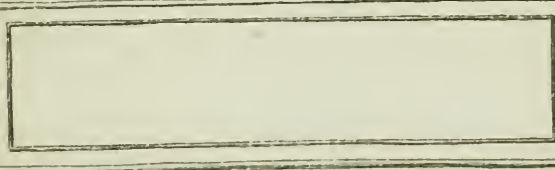


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his friend?—*Xenophon.*

The lecture is one, the discussion is one thousand.
—*Arabian Proverb.*

LONDON:
PUBLISHED FOR THE CHURCH TUTORIAL CLASSES PROVISIONAL
COMMITTEE, 13, JOHN STREET, ADELPHI, W.C. 2, BY THE
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1919.

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Adelphi, W.C. 2.

448082

CHURCH TUTORIAL CLASSES.

FOREWORD.

I have no claim to the privilege of writing a Prefatory Note to this Report save that I was appointed to preside at the Meeting of those interested in promoting Church Tutorial Classes, at which the Provisional Committee which is now issuing this Report was appointed. But though my title to commend the Report is so slight the Report itself is weighty, and should be studied by anyone who really has at heart the interests of religion. It is true that it will not be easy to get these classes into being, and to get the necessary funds, but there is hardly anything which would serve the cause of religion more effectively. I am persuaded that nothing is more vital than to help ordinary people to consider frankly and intently what they believe as to God and the spiritual life and why they believe it ; and tutorial classes can, I am persuaded, serve the cause as efficiently as they have served the cause of " secular " knowledge among adults.

C. OXON :

Cuddesdon,
New Year's Day, 1919.

MUCH real though almost inarticulate religious feeling exists in the life of the English people. This fact was already known to many in the past, but it has been emphasised by the experience of Chaplains in the Army during the last four years. At the same time, there has been revealed an extraordinary ignorance of even the elements of the Christian faith. The extent of the failure of the Church to impart an intelligent understanding of the faith even to its own members is fully recognised in the Report of the Archbishop's Committee on The Teaching Office of the Church.

THE NEED AND THE OPPORTUNITY.

No doubt the cause of this failure is to be found in part in the shortcomings of the religious instruction given to children both in home and school, but to a much greater degree it is due to the lack of any adequate provision for the religious instruction of young people and adults. Theology claims to be able to meet intellectual and moral needs of which children neither are, nor ought to be, conscious. Valuable as the religious teaching of childhood is, it will not suffice to equip men and women for meeting the difficulties of adult life. For lack of fuller understanding they are liable to drift into indifference, or to be disturbed and perplexed by attacks on the Christian religion often based on a complete misrepresentation of what the Church believes.

The development of secular education has made the problem more pressing. The standard of religious education must be at least as high as that of general education if Christianity is to retain its hold on the life of the nation ; and at present this is not the case.

We have no desire to claim for the English Church a monopoly of religious teaching, and we gladly recog-

wise that the difference between the teaching of our own Church and that given by other religious bodies is often one of emphasis rather than of essentials ; yet we consider that our Church has a special responsibility towards that large section of the people that regards itself as in some sense attached to the Church of England. Our Church claims to be the trustee of the Catholic faith for the English people, and its duty is not only to defend the faith, but also to instruct the people in it.

The special circumstances of our own time are a call to the Church to reconsider its methods of teaching. A profound change has passed over our whole conception of education, and the new methods of teaching which are now recognised as sound in secular education have, as yet, been inadequately applied to religious instruction. The Workers' Educational Association has shown how widespread is the desire for education among a large section of the workers of this country, and the idea that education finishes with school life, or even on leaving the University, is rapidly disappearing from our national outlook.

Among the most hopeful features of contemporary life is a growing interest in religious questions. This reawakening of interest was conspicuous before the war, and has been greatly stimulated by the influence of the war, which has aroused a new seriousness of thought and a new moral perplexity. Unless we can meet the demand for a religious interpretation of the problems of life, other interests will reassert themselves, and the interest in religion that has been awakened will become dormant again.

THEOLOGICAL TEACHING AND MODERN THOUGHT.

The last half-century has also been a time of theological reconstruction. The results of modern scholarship have changed our views of the Bible, and the effort to restate Christian doctrine in terms intelligible to our own generation has done much to clear away the

misunderstandings that endangered the relations between theology and modern science. In the earlier stages of this process of reconsideration, there was good reason for not attempting to present to the general body of Churchmen conclusions that were only tentative and provisional. We have now reached a stage where it is possible to regard many of the results of modern scholarship as assured, and it is time that the work of such writers as Dr. Driver, Dr. Illingworth, Dr. Moberly, Sir William Ramsay, Dr. Sanday, Bishop Westcott, and the present Bishop of Oxford, was made accessible to a wider circle of students.

In proposing free discussion as the best method of adult religious education, we do not wish it to be supposed that we regard theology as capable of being treated in all respects as akin to other departments of knowledge. The Christian faith is not only a human discovery, but also a divine revelation given by God Himself in the Bible, and most of all in the life and teaching of our Lord Jesus Christ. Without entering into the whole question of the place of authority in Christian doctrine, we desire to say that the appeal to authority has never been regarded by the Church of England as inconsistent with reason and honest enquiry. The unwillingness to accept authority, which is characteristic of our own time, is largely a legacy from the period when the appeal to authority was used to discourage inquiry. It is the business of the Christian teacher not only to show the nature of the authority on which Christian doctrine rests, but also to show how that doctrine can commend itself to the mind and conscience of the honest inquirer. While many whom we desire to welcome to our classes are likely to adopt an over-critical attitude towards Christian doctrine, many members of the Church have been too ready to affirm their belief in it without making any attempt at an intelligent understanding of its meaning. To build up a large body of men and women able to give a reason for the hope that is in them would be a valuable service to the Christian Church.

EXISTING AGENCIES.

Adult religious education is carried on by various Church Societies which have kindly furnished us with details of their work.

The Society for Sacred Study, founded by the late Professor Swete, has for its main purpose the encouragement of theological study among the clergy, and its leaflets and lists of books would be of great service to tutors conducting Church Tutorial Classes. Though the Society is a little inclined to over-estimate the standard of education of the parochial clergy, it provides a valuable link between the theological expert and the clergy and laymen who are anxious to keep in touch with the development of scholarship and research.

The Central Church Reading Union appeals to a wider circle, and aims at encouraging the study of the Bible, Prayer Book, Christian Doctrine, and Church History among the general body of Church people. It has drawn up a scheme of study covering ten years, and supplies syllabuses, lists of books and advice as to methods of study. It works through Diocesan Unions, which are responsible for organising lectures, study circles and courses of study. In some Dioceses an annual examination is held, and certificates presented by the Bishop to successful candidates. Diocesan Libraries are formed and papers on the current syllabus appear in the Church Reading Magazine. The Union would probably be glad to co-operate in the establishment of Church Tutorial Classes among its members.

The Mothers' Union has arranged a course of theological lectures at its headquarters with a view to helping parents to understand the faith and so carry on more efficiently the training of their children in the Christian religion. All educated women are invited to attend these lectures, and arrangements are made for tuition by correspondence.

The Girls' Diocesan Association is also doing educational work among its members, lectures and study circles being arranged in such subjects as theology,

missions and social questions. Advice is given with regard to books, and a Postal Library has been organised for isolated members. The Quarterly Leaflet of the Association includes reviews of books.

The Girls' Friendly Society encourages the study of religious subjects by its members, through articles in the G.F.S. Magazines, and in other ways.

The Lay Secretary of the Church of England Men's Society writes that he has found in various dioceses a demand for instruction in matters relating to economic conditions and the application of Christianity to them —“ a keen desire to know what Christianity stands for as regards the equality of men and the aspirations of labour.” “ There is, I think, a great field amongst the younger men for the Tutorial Class system.” He suggests that the best method would be for the great Church Societies to work in co-operation with the Church Tutorial Class movement, organising Tutorial Classes for which the Church Tutorial Classes Committee would be asked to provide teachers.

THE UNIVERSITY TUTORIAL CLASS METHOD.

While recognising the valuable work that is being done by these organisations, we think it will be generally agreed that there is room for a more extensive effort to bring religious teaching within reach of the men and women who, in increasing numbers, are showing their desire for it. In considering by what method this can best be done, we are impressed by the success of the University Tutorial Class system which has been evolved by the Workers' Educational Association as a method of secular education.* “ The methods of the Workers' Educational Association should be used more largely than has been the case in the past in the teaching of theology. Open conferences on such subjects as Bible problems, Christian evidence, and moral and social questions, may prove most useful if

* “ Oxford and Working-Class Education.” Clarendon Press. 1s. net. Out of print.

conducted by people of real competence.'* A University Tutorial Class usually consists of about twenty to thirty members (men or women) who undertake to attend the Class once a week for three annual sessions of 48 hours each, and to do paper work regularly. To a large extent the management of the class is in the hands of the members themselves. A tutor is supplied by one of the Joint Committees that have been constituted in connection with the Universities, but his appointment must receive the approval of the students. Each class meeting consists of an hour of instruction and an hour of free discussion. The success of the class depends largely on the willingness of the teacher to make himself at home in that atmosphere of fellowship and of frank exchange of ideas which constitutes the value of these classes ; and the history of the Tutorial Class Movement has shown that such teachers are forthcoming in sufficient numbers to meet the constantly increasing demand.† Some remarks on Co-operative Study in the Report on the Teaching Office of the Church are specially applicable to Tutorial Classes :—

The success of the many forms of co-operative study, such as reformed Sunday School work, study circles, discussion classes, tutorial classes, all point to the importance of the encouragement of mental activity and of the spirit of courageous inquiry and the provision of means of self-expression.

They are all based on the theory that it is equally important that young people should think and inquire as that they should receive instruction. It is really much more important, because it is only when they have thought and inquired and faced perplexities for themselves that they really desire and assimilate instruction. Such instruction must be provided by seniors who understand this principle, who honestly welcome enquiry and encourage free discussion, and who are not in too great a hurry to supply the answers to every question.

* Report of Archbishops' First Committee of Inquiry on "The Teaching Office of the Church," p. 28. S. P. C. K., 2s. net.

† See A. Mansbridge, "University Tutorial Classes." 3s. net, post free. Obtainable from the Church Tutorial Classes Committee, 13, John Street, Adelphi, W.C.2. Appendix, pp. 160-1.

The provision of such senior help, the adequate training of leaders of study circles, etc., and the provision of suitable literature are all essential to the success of the co-operative method. An important feature of that method, which is not always sufficiently realised, is the promotion of fellowship. The study circle is more successful than individual study, not only because it provides opportunities for the exchange of ideas, but because it trains young people in fellowship, and may thus become a great asset in the development of the idea of the Church as the great Fellowship of Believers.*

ITS APPLICATION TO RELIGIOUS SUBJECTS.

It will be seen that the Tutorial Class system is intensive, rather than extensive, in its character. It aims at providing a really high standard of education for small groups of people who are willing to devote a considerable part of their scanty leisure to study. But it has been found that such classes become missionary agencies and diffuse an educational influence far beyond the limits of their own membership. We believe that it would be possible to gather together such classes in all parts of the country for the study of religious subjects. Our object is not to advocate the creation of a new system of adult religious education in competition with the work of the parishes and of such bodies as the C.E.M.S., Church Adult Schools, etc. We think that existing Bible classes will be the most fruitful recruiting ground for the more advanced work of Tutorial Classes, and, while we should deprecate any attempt to claim the name of Church Tutorial Class for any class that is not fully up to the standard that the Tutorial Class Movement has set before itself, we think that some of the methods we have described might be adopted with advantage in existing classes. In many cases, Sunday would be the most convenient day for such classes to meet, but we should welcome the establishment of classes on weekday evenings as a recognition of the intimate relation of religion to the ordinary affairs of life.

There are, we think, two distinct needs that Church

* "The Teaching Office of the Church," pp. 160-161.

Tutorial Classes will help to meet. (1) Many Church people are very inadequately instructed in the Christian Faith. We believe that there is a growing desire among Christian men and women for fuller knowledge, and we think that the Church Tutorial Class method will be found the best way of meeting this desire. (2) Outside the organised Christian society there is a widespread interest in religion among men and women who are not, as yet, prepared to commit themselves to any definite belief in the Christian Faith. The enrolling of such enquirers in Tutorial Classes will be an important part of the missionary work of the Church. The authorised teacher of a Church Tutorial Class must be in full communion with the Church whose accredited representative he is, but nothing must be asked as a condition of membership of such a class but honesty of purpose and willingness to learn by earnest inquiry and free discussion.

We would lay special stress on the democratic basis of these classes, which is well in accord with the movement of the age. Each class chooses its subject and meets not only to hear what the tutor has to say about it, but also to question him and follow up lines of further inquiry. And freedom underlies all such inquiry, which is conducted fearlessly and with the definite purpose of finding out the truth.

The primary object of the Church Tutorial Classes should be to offer the opportunity of religious education to all adults—whether Church people or others—who are prepared to devote themselves to the study of theology. The bulk of the students would, we hope, be drawn from the wage-earning class, but Tutorial Classes know no class distinctions, and no small part of the benefit of such classes lies in the development of a new sense of fellowship between men and women of diverse vocations and interests. We do not regard it as desirable that these classes should look upon preparation for Holy Orders as their main purpose, but we think that they might incidentally serve a useful purpose in awakening an interest in theology among men who, through the circumstances of their life, have been unable to obtain

a University education, and so leading them to offer themselves as candidates for Holy Orders. In this way, such classes might help to supply, from among the workers, a body of ordination candidates for whose fuller training the Church would, of course, have to make provision.*

PRACTICAL RESULTS.

That the system is practicable is evident from the results achieved by the two Church Tutorial Classes which have been at work in the Diocese of Southwark during the last eighteen months. Though designedly experimental, they were not launched until a Diocesan Committee, after careful deliberation extending over some six months, had come to the conclusion that such classes were urgently needed and that no other existing society was either able or willing to set them going. In other words, it was believed that there was a desire for a fuller and more exact knowledge of religious subjects which demanded and justified the setting up of the necessary new machinery.

At a Public Conference called for the purpose at Lewisham in June, 1917, and presided over by the Bishop, the scheme was explained by the Rev. Dr. Temple and Mr. Mansbridge, with the result that within a week or two the first Church Tutorial Class was constituted at Lee. The Lewisham Class followed in the early Autumn.

The exigencies of war and other causes led to a falling-off of intending members before the first meeting of either class could be held, but each class began with about 25 members, and maintained during the first year's course, in spite of air raids, an average attendance of over 20 (80 per cent.). Without exception the class members are busy people, most of them engaged in Church and war work, in addition to their ordinary occupations. †

* See Report of the Archbishops' Fifth Committee of Inquiry on "Christianity and Industrial Problems," p. 131, S.P.C.K. 1s. net.

† See Appendix I.

Each class chose its own subject ; the Lee class elected to study the Old Testament. Under the guidance first of the Rev. A. E. J. Rawlinson, and then of Dr. Crafer, the greater part of the time has been spent upon the Hebrew prophets, and the members have shown a keen desire to relate the prophet's message to events of our own time. Was he right in his interpretation of this or that particular event ? Was his inspiration in such and such an utterance perfect, or was it only partial, and therefore, to that extent, imperfect ? Does it apply to present times—to war and reconstruction after the war ?

From the very first the class found itself compelled to readjust its ideas about the inspiration and authority of the scriptures. False conclusions had to go, but reconstruction followed so soon upon the work of destruction that the period of bewilderment due to previous lack of proper Bible teaching was comparatively short. The gain to the individual members who have had the results of sound Biblical scholarship brought within their reach in the atmosphere of fellowship and frank interchange of ideas has been immense. To all alike the value of the Bible has been enormously enhanced, both as literature and as a book of revealed religion.

At Lewisham, the subject chosen was the Comparative Study of Religions. Here again the war necessitated a change of tutors. Under the Rev. W. J. Brown's direction, the class devoted the first year to Mahomedanism. It is now studying Hinduism under its new tutor, the Rev. A. G. Herring.

Fellowship has been one of the chief marks of both classes. Members have gained from each other in the course of their common studies. On one occasion the two classes met for a Conference, but the war prevented further meetings.

SOME DIFFICULTIES.

(i) The Teachers.

Any effort to establish an adequate system of Church Tutorial Classes is faced with two special difficulties :

(1) The problem of the teacher. A Church Tutorial Class teacher requires special qualities. In the classes that we contemplate, he must be a convinced believer in the truths that he undertakes to teach. We think that all the teachers of Church Tutorial Classes must be Churchmen in the fullest sense of the word ; for a Church Tutorial Class teacher must live what he teaches, and a Christian tone and temper of mind is at least as important as intellectual ability. He must also combine sound scholarship with the power of presenting the Christian Faith to unlearned men and women in such a way as to arouse interest and stimulate thought. He must be able to deal patiently with dulness of apprehension and sometimes with apparent irreverence. He must not be easily checked or discouraged.

In many cases a layman would be better suited for the work than a clergyman—among other reasons because the demand that it makes on their time and energy is greater than the parochial clergy can be expected to meet, with all the other claims that are made upon them. We think, however, that as the system develops, it may attract to its service a body of ordained men who will devote themselves entirely to this work for at least three years. The work also opens a fresh opportunity of service to Churchwomen who have obtained the Archbishop's Diploma and the Licence to teach Theology, or in other ways qualified themselves as teachers of theology, and who sometimes find that the Church offers them no opportunity for the use of their powers. As the Movement develops, provision will have to be made for the training of Church Tutorial Class teachers.

We desire to lay great emphasis on the importance of entrusting the work only to properly qualified

persons. Much harm might be done by setting well-disposed but inadequately equipped men or women to conduct classes in which Christian students sit side by side with other students who are studying theology, as yet, from an outside point of view.

(ii) Finance.

(2) The Financial Problem. In a few cases men or women might be found willing to conduct Church Tutorial Classes voluntarily, but any attempt to build up a system of such Classes on the basis of voluntary service would inevitably fail. The experience of the University Tutorial Classes has shown that a teacher who undertakes a group of four Tutorial Classes must give his whole energy to the work. He must be on terms of personal friendship with his students, correct their essays, look up points that arise out of discussions, and keep his own mind fresh by study. Tutorial Class work must offer a career to those who undertake it. The most that is expected of the class itself is a subscription to meet local expenses—hire of room, printing, etc. The University Tutorial Class teachers of the W.E.A. are provided by the Joint Committees, and receive a payment which is normally not less than £60 per class per annum. The Board of Education make substantial grants to the Joint Committees in respect of their Tutorial Classes,* and Local Authorities are also able to subsidise them. We cannot hope for any such grants in aid of Church Tutorial Classes, nor would it be desirable to accept financial help that would bring our classes under the control of secular authorities ; and teachers of these classes must, therefore, be provided by the Church at its own cost.

ORGANISATION.

These considerations bring us to the question of organisation. A Central Committee will be needed to take general supervision of the Movement, provide tutors, and supply information. Subject to this general

* See Appendix II.

supervision, the development of the Movement should be entrusted to local committees, for which the Diocese would form a convenient area, especially now that the boundaries of Dioceses are tending to coincide with those of counties and large cities.

In the first instance the Central Committee must necessarily be a nominated body, but it, and the Diocesan Committees, should, at the earliest practicable moment, become representative. The present Central Committee was constituted at a representative Conference held on June 19th, 1918, at King's College, London. As soon as the movement is established in a Diocese, a Diocesan Committee would be formed, consisting of representatives elected by the classes, or groups of classes, by the Diocesan Conference, and by Theological Institutions within the Diocese. It is contemplated that the Central Committee would eventually consist of representatives from these Diocesan Committees, with the possible addition of representatives of such Church Societies as the Church of England Men's Society, Church Reading Union, etc. It should be the business of each Diocesan Committee to inspect the classes within its area, and report to the Central Committee. Control over the classes might be secured if the cost were met partly by a Diocesan grant, and partly by a grant from the Central Committee, which should have the responsibility of appointing the teachers. The expenditure incurred by this Central Committee would be a legitimate charge on the fund for which the Central Board of Finance is now appealing. When the Church has created a theological faculty in connection with each of our English Universities as proposed by the Committee on the Teaching Office of the Church,* a close connection should be established between these theological faculties and the Church Tutorial Class Movement, similar to the connection between the Joint Committees and the W.E.A. Tutorial Classes. The inspection of the classes might properly become part of the duty of one of the residentiary

* Report on "The Teaching Office of the Church," p. 21.

Canons of the Diocesan Cathedral, selected specifically for that work.

CONCLUSION.

We have tried to show that the circumstances of our time constitute a call to the Church to make the Christian Faith intelligible to the great body of men and women in whom a desire for fuller knowledge has been awakened ; and that the Tutorial Class method affords a specially effective way of answering this call. The scheme that we have outlined will undoubtedly make large demands on the financial resources of the Church, and we should deeply regret any attempt to sacrifice efficiency to a short-sighted desire for economy. But we believe that there is no direction in which expenditure of Church funds would more fully justify itself than in giving to Church people a stronger intellectual grasp of the faith that they profess, and offering to those who are outside the Church the opportunity for "hearing and asking questions" in the fellowship of a common search for truth.

(Signed),

Thomas B. Strong (Chairman).
 G. H. Aitken.
 G. B. Ayre.
 Helen M. Bayne.
 Henrietta Bell.
 Cecil M. M. Bevan.
 Cyril Bickersteth, C.R.
 George Branson.
 A. J. Brewster.
 W. K. Lowther Clarke
 F. A. Cockin.
 T. W. Crafer.
 E. C. Dewick.
 C. T. Dimont
 T. C. Fitzpatrick.
 F. C. N. Hicks.
 Evelyn W. Hippisley.
 Fred. Hughes.

F. B. Jevons.
 Dorothy W. Jones.
 Henry E. Kemp.
 Albert Mansbridge.
 J. H. B. Masterman.
 W. R. Matthews.
 W. O. E. Oesterley.
 Elma N. Paget.
 R. F. Faudel Phillips.
 Helene L. Powell.
 J. B. Seaton.
 Helen Maud Slee.
 Fanny Street.
 Austin Thompson.
 Jane Walker.
 Minnie F. E. Welsford.
 Andrew Freeman
 (Secretary).

Church Tutorial Classes.

APPENDICES.

- I.—Statistics of Existing Classes.
- II.—Board of Education Regulations for University Tutorial Classes.
- III.—Suggested Courses of Study.*
- (i) The Idea of God in the Old Testament. By Dr. Nairne.
 - (ii) The Work of Christ. By Dr. H. Maurice Relton.
 - (iii) Christian Ethics. By Canon Masterman.

These courses are included here to illustrate the kind of work a Church Tutorial Class could do, and not as models which must be strictly followed. The usual procedure would be for the tutor to bring his draft syllabus to the first meeting of the Class and to discuss its contents with the members there and then.

* For these only their respective authors are responsible.

APPENDIX I.

STATISTICS OF C.T. CLASSES, OCTOBER, 1917—FEBRUARY, 1919.

Name of Class.	Number of Students.						Average Attendance.	Number of Essays written.
	Total Number Enrolled Oct., 1917.		Effective Members Feb., 1919.		Numbers who have left the Neighbourhood.			
	Men.	Women.	Men.	Women.	Men.	Women.		
Lee	6	18	3	14	3	2	To Feb., 1918. 20 To Feb., 1919. 17	About 34
Lewisham ..	2	25	0	20	0	3	20	About 14

APPENDIX II.

The Regulations of the Board of Education for University Tutorial Classes, which form Part III of the Board's Regulations for Technical Schools, etc.,* is given below in order to show the relationship between the Board and the Classes in secular subjects, and the standard required by the Board. It should be clearly understood that grants are not payable by the Board in respect of instruction in religious subjects.

UNIVERSITY TUTORIAL CLASSES.

1.—(a) The Board of Education will be prepared to make special Grants, subject to the requirements of this Part of the Regulations and of the Preliminary Article and Articles 1 to 25 of Part I of the Regulations, so far as those provisions are not inconsistent with this Part of the Regulations, in aid of part-time Courses in subjects of general as distinct from vocational education, given under the educational supervision either of a University or University College, acting directly or through a Committee or Delegacy, or of an educational body containing representatives of a University or University College and constituted expressly for such supervision.

(b) The University or other supervising body must be responsible for the framing of the syllabus and the selection of a suitable tutor.

(c) The instruction must aim at reaching, within the limits of the subject covered, the standard of University work in Honours.

2.—(a) The course must extend for each class over a period of not less than three years, and must occupy at least two hours a week for 24 weeks in each year, at least one-half of the time being devoted to class work.

(b) Where the conditions of employment on the shift system render it desirable, the Board may permit the meetings to be duplicated, and the attendances of an individual member of the class to be registered at either, but not both, of each pair of meetings.

3.—(a) Arrangements must be made to the satisfaction of the Board for regulating the admission of students to each class, and for ensuring regularity of attendance and written work by the students.

(b) The number of original students admitted to any class must not exceed 32, or in a class on the shift system 48. In future years the Board may require the number of original students not to exceed 24, or in a class on the shift system 32.

* [Cd. 9152.]

(c) The roll of original students must be made up not later than the fourth meeting of the first year of the Course. Names may be removed from, but not added to, the roll not later than the eighth meeting, immediately after which the roll must be forwarded to the Board.

(d) Added students, whose attendances will not be taken into account for purposes of Grant, may be admitted after the roll has been closed, provided that the tutor is satisfied that they are able to take up the work at the stage which has been reached by the class, and that their admission does not bring the total number of original and added students on the register for any year of the Course to more than 24, or in a class on the shift system 32.

4. If a teacher conducts more than one tutorial class, or conducts a class or classes in addition to other regular teaching work, the Board must be satisfied that he has adequate time available for the efficient conduct of the class.

5.—(a) Provided that the Regulations are satisfied and the instruction efficient, the Board will make a Grant in respect of each class for each year of the Course, to the amount of £45 (or in a class on the shift system £90) or three-quarters of the fee, exclusive of travelling and similar expenses, paid to the tutor, whichever may be the less, provided that the number of original students who attend not less than 66 per cent. of the meetings of the class during the year, and do such written work as may be required by the tutor, reaches not less than two-thirds of the total number of original students or 12 in all (whichever is the higher) for a class in its first year, half the number of original students or 9 in all for a class in its second year, and one-third of the number of original students or 6 in all for a class in its third or any later year. For classes on the shift system the corresponding minima will be 24, 18, and 12.

(b) A proportionate reduction will be made from the full Grant for each unit by which the number of original students in regular attendance falls below the number required of the class for the full Grant.

(c) In order to be registered as in attendance at a meeting, a student must have arrived not more than 10 minutes after the beginning of the meeting and must have left not more than 10 minutes before the end of the meeting.

6.—(a) Grant will be paid by the Board to the University or other supervising body in respect of each class under its supervision, except that it may be paid to a Local Education Authority if the Authority takes full financial responsibility for a class and requests the Grant to be so paid.

(b) Every University or other supervising body will be required to furnish to the Board an annual statement of accounts in connection with tutorial classes, in a form prescribed by the Board.

7. Where the Board are satisfied that adequate provision exists for students needing tutorial classes of the ordinary standard, they may make special Grants in aid of more advanced Courses extending over one year, to which the foregoing regulations will apply, subject to the following modifications :—

- (a) Admission must be limited to students who have passed with satisfaction to their tutors and to the Board through an ordinary three years' Course, and are fully qualified to enter upon work in the subject of the special Course of a distinctly more advanced standard than that of an ordinary three years' Course in that subject.
- (b) The Course must extend over not less than 24 weeks, and must entail not less than 12 hours of instruction by the tutor given to the class as a whole, and if there are less than 48 hours of such instruction, the Grant payable under Article 5 (a) will be proportionately reduced.
- (c) The number of students admitted to a class must not be less than 9 or more than 24, and not less than two-thirds of these must attend not less than 66 per cent. of the meetings of the class during the year and do such written work as may be required by the tutor, if full Grant is to be paid.

8. The Board may make such additional Grants as they may think fit in respect of vacation Courses for selected students organised in connection with classes aided under these Regulations.

9. The Board may make such temporary modifications in the requirements to be satisfied by classes as they may think reasonable in view of conditions arising out of the war, and may require classes to be discontinued or amalgamated if the number of effective students is so far reduced that the classes cannot continue to be conducted with due regard to economy.

APPENDIX III.

(i)

THE IDEA OF GOD IN THE OLD TESTAMENT.

By Dr. Nairne.

Gen. I sets the key. This profoundly reverent presentment opens the Old Testament, and all that follows is to be subordinated to it; simplicities, puerilities, crudenesses, etc., are to be read in the light of this "Jewish" faith.

Gen. II gives the other side: the Jewish church which made the "Bible" was tender to the little children and despised not nursery faith: so God was ever to be near and personal—except ye become little children ye cannot enter the Kingdom of Heaven.

Then three periods:—

- I.—Patriarchs, Moses, early life in Canaan. This is but sketched: retrospective, dreaming, partly historical, more ideal.
- II.—The prophets and the monarchy. This is history: a stirring story is the background of the theology.
- III.—The (post-exilic) Jewish church—this is contemporary experience.

I.—Patriarchs, Moses, early life in Canaan.

The patriarchal idea of God is simple, reverent, trustful, noble.

God is their lord, guide, life; with God they are in close communion and know God to be all good: on earth they move with him as strangers and pilgrims, when they die they go to him and that is enough.

Strangers and pilgrims: for the patriarchs are "nomads": God is for them unconfined, he fills the world, dwells in the sky, manifests himself in the storm, the winds and lightnings are his angels, the thunder his voice: he is (mainly) "Elohim" (though the name Jahveh is used freely by those who tell the story), the God of nature, all spirit—see 1 Kings viii and how Solomon building a house for God must satisfy ancestral prejudice.

With Moses the narrower, intenser, more national, yet as development will prove, not less profound idea of "Jahveh, God of Israel," comes forward.

And already the moral law, the holy righteous "will" of Israel's God is felt. This stress on righteousness and will, rather than on philosophy, marks the Old Testament idea throughout: and this continually corrects and spiritualises the narrowing tendency of the national idea.

What part of the written law is Moses' own it baffles us to say. No doubt the law of Sinai was far simpler than law afterwards became. Let us roughly count Moses to be represented by the short code of Exodus xx-xxiv, with its very simple directions about worship, some naïve restrictions, but hardly any regulation of sacrifice and none of priesthood. Such a rule of worship we find practised in 1 Samuel, where it seems to answer pretty well. Faith is a little superstitious, but childlike would be a better word; worship is joyous and unreflecting, with sacrificial feast and festival.

And yet in the tragic relations of Saul and Samuel, still more of David, Bathsheba, Absalom, etc., a deeper movement of conscience is felt—religion and morality, God seeing the heart, awaking and accepting penitence. And on the other hand, a certain pagan element of superstition, with the cruelty which hence ensues, appears in such a story as Rispah's.

That pagan element is shown in Judges as in actual conflict with the true faith. It comes down from Israel's ancestors, and was fostered by contact with the native cults of Canaan: and so we pass to:—

II.—The Prophets and the conflict of true ideas with false, out of which the mature faith of the Jewish church will at last emerge.

The prophets, who begin with Samuel, stand for faith in Jahveh as the true God, and at last as the only God in the world, against a people who are at least half pagan. First in north Israel, then in Judah, they represent the conscience of the nation, roused and troubled by tragic political events: the idea of God forces its way into light through the storm clouds of national peril and disaster. Each prophet seems to himself to be recovering ancient truth; one after another they do build up a creed, which may be thus briefly sketched.

Elijah establishes—Jahveh the only God in Israel, and Jahveh is righteous and demands righteousness.

Amos—Jahveh judge of all the earth will judge his own people most strictly.

Hosea—Jahveh loves his people with a father's or a husband's love, invincible however his people sin.

Isaiah—Jahveh is holy and "divine," God not man, yet living and acting in war and politics, a saviour, faith in whom is security when earthly prudence fails.

Jeremiah (in whose time the reformation period succeeds to the mediæval)—heart religion is the only religion, and now that all outward support is taken away Israel shall really know God.

The exile followed Jeremiah's prophecy. And with the exile the stiffnecked nation became penitent and purified. Theology deepened with moral conversion and the "Comfort ye" prophecy, that "Te Deum" or "Hymn of monotheism," is the crown of the old idealistic prophecy.

III.—The Jewish Church.

But meanwhile another prophet of the exile had brought forward certain ideas of God which had doubtless worked already in some circles of Israel's life, but which now first appear effectively. This prophet is Ezekiel: the ideas are legal, priestly, and concern atonement: yet we may call the elder line of prophets idealist in a special sense. Ezekiel and the lawyers who follow him were determined to make that ideal prophecy practical at last. Hence Ezekiel xl to end, Leviticus (of which those chapters read like a first sketch) and the Law of the LORD by the hand of Moses which Ezra established as the rallying point of the Jewish church now coming into existence.

This Law is indeed "spiritual": note the new stress in Ezekiel on the Spirit. It is beneficent, it represents the consentient faith of an imperfect, but now believing, people, it emphasises God's care for the several souls of men, it reveals the God of Israel as the one God, Father almighty, maker of heaven and earth, and it looks for all mankind at last to know him. And, like Ezekiel, it deals with atoning or "cleansing" sacrifice, as taking away sin, and giving access to the presence of God.

The weakness of law is to become legalistic. This Law had that weakness, but other elements of the rich faith of the post-exilic Jewish church counteracted.

For here are also found the Wisdom writers, protestants like Job against conventional religion, critics or modernists like Koheleth.

And here is the warmth of piety of the Psalter—the development of that free and intimate prayer already heard so impressively in Jeremiah.

And here is that apocalyptic daring which we find in Daniel, which was kindled in the Maccabean saints, and which carried the old prophetic hope of the Day of the Lord, and the Isaianic king, to wondrous expectation of a divine Son, to be revealed as king, restorer, saviour in the last days: a vast theme needing to be worked out at length, and perhaps the chief point in the manifold idea of God which the Jewish church prepared for the Gospel era.

Connected with the apocalyptic hope, and closely bound with the whole idea of God in the Old Testament, is the doctrine of "eternal life." It runs along two lines:—

- (a) The patriarchal "true religion"—God's children always live in him; at death they go to him and that is enough.
- (b) The pagan superstition of Sheol—after death men live a shadowy life in Sheol, cut off from God's care and love.

The prophets condemned the superstition of Sheol since they held that there is no place or state where God's care and love does not rule. Their opposition did not destroy but it transformed the doctrine. The Pharisees developed it (in opposition to the old fashioned Sadducees) and the apocalyptic doctrine of judgement to come was combined with it. In the Jewish church and in the New Testament the two tendencies, mystical and moral, last on, without contradiction, yet never perhaps quite coalescing.

It will be noticed that Part I of this sketch involves criticism and theological reflection. The best way of teaching from the sketch would be to touch Part I lightly at first—as for children : then to start on Part II which can be made interesting as history : then to work through Part III ; and lastly to return with matured understanding to Part I.

(ii)

THE WORK OF CHRIST.

Outline Course of Study.

By H. Maurice Relton, D.D.

The "Work" of Christ may be taken in a wider or a narrower sense. It should include not only a study of the Atonement, the work of Christ as Saviour, but also the results of that work in the foundation of the Kingdom and the Ethics of Jesus. A convenient summary will be found by adhering to the old division, Christ's work as Prophet, Priest and King.

As "Prophet" His work is to be studied in relation to pre-Christian Ethics and more especially in connection with the Old Testament.

As "Priest" He brings Salvation. The significance of His Sacrificial Work in giving His life a ransom for many must be faced.

As "King" He creates a new Kingdom over which He reigns as Head. The vital connection between His Atoning Death, Pentecost and the benefits of His Passion needs emphasis—Church and Sacraments.

Attention will be more especially concentrated upon the second of these three aspects—His Work as Saviour and His Sacrifice, but this will only be seen in its full significance in relation to the other two.

The whole subject is to be approached, so far as possible, without undue bias and preconceived theories. The study is to be historical. Its advantage, in one respect, will be to compel the student to consider theories, ideas, and opinions alien it may be to his own hitherto settled convictions and possibly conflicting with his own personal religious experience.

Moreover, the study can be quite fearless and unhampered by any dogmatic presuppositions imposed by the fact of membership of the Church. The Church has wisely not committed its members to any one particular theory concerning Christ's atonement. The Creed is content to state the fact. The Church in every age has been free to interpret the fact in the light of the fullest knowledge and religious experience of the times. The task before students to-day is to follow this course and to help this generation to an interpretation in accordance with the felt needs and difficulties of modern life.

Again, an historical investigation may lead to a fuller grasp of the tremendous importance of a careful and thorough study of both Old and New Testament conceptions. It will probably lead to the conviction that no theory whether of ancient or modern times which has departed to any large extent from a Biblical basis has survived. Over and over again a return to a careful and searching examination of New Testament teaching has been rewarded with a richer and fuller spiritual appreciation of neglected factors in current speculation upon the doctrine of the Atonement.

On the other hand an exclusive study of the Bible as the basis for a theory divorced from contact with current modes of thought and life has inevitably led to misunderstanding and a feeling of unreality as between the theory and the felt need of the times. The spiritual experience is the same ; its interpretation, however, must be continually revised and shown in its true setting in modern speech and life.

For this reason a study of the Atonement in Literature and Life is essential for the Biblical Student.

The spiritual experience which the doctrine interprets will be found in every age expressed in the language, if not the philosophy, of the time. The language will not be theological ; the expression may not suit the tastes of the exact theologian, but the truths in whatever form they may from time to time be clothed will be the same.

A study therefore of such subjects as Sin, Retribution, Expiation, Atonement, Propitiation, Reconciliation, Forgiveness as these have been handled by philosophers, poets and great writers in the literature of both pre-Christian and post-Christian times, will be found most helpful and illuminating besides fulfilling the essential task of keeping the mind in touch with real life as this is reflected in literature.

Literature.

The following works are selected with a view to an historical study. The lines suggested need not be too closely adhered to, and the amount of time spent upon the investigation of different periods must be left more or less to the discretion of the Class and its Leader. Some may prefer to deal at great length with the problem as it presents itself in the

study of Comparative Religions : others may be attracted by the more philosophical aspects of the subject ; others again may like an exhaustive study of Old Testament conceptions. The literature of the Patristic or Reformation periods may form a subject for special treatment. Probably most will feel attracted to modern theories.

One word only of caution may be added. No Class which is content to pass over the New Testament in a superficial way in order to plunge into the mass of later speculation will benefit to anything like the extent to which those will be rewarded who are content to take real pains with careful exegesis of New Testament passages, the study of particular Epistles in detail and a critical appreciation in the light of the best modern scholarship of the teaching of Jesus as this is given (a) in the Synoptic (b) in the Johannine literature.

Again, an over-eagerness to read modern books and to discuss modern theories simply because they are " Modern " and therefore presumably up-to-date will lead to a loss of the true perspective gained only by an historical study. The student of the history of doctrine who has pondered over the opinions of the ancients is aware that we are not wiser than our fathers. Over and over again " modern " thought is seen to be one-sided ancient difficulties newly expressed and often inadequately. We have to return to the ancients to restore the balance. The student of the ancients will find in studying them that he has been to a very large extent studying the moderns in advance, and he will come to the investigation of modern theories far better equipped if he has been faithful in doing the groundwork first.

I.—Pre-Christian Concepts. Sacrifice and Sacrificial rites and customs.

This is a difficult but fascinating study.

W. Robertson Smith, " The Religion of the Semites " (Black 6s., net), will introduce the student at once to the rival theories and open up the field for investigation. See further article on Sacrifice " Enc. Britannica," Hastings' " Enc. Religion and Ethics," article on Communion ; " Enc. Biblica," article on Sacrifice ; Hastings' " Dict. of Bible," article on Sacrifice. A very helpful treatment will be found by Box and Brightman in Murray's one vol. edition of " Dict. of Bible," article on Sacrifice.

Standard works are E. B. Tylor, " Primitive Culture " ; J. G. Frazer, " Golden Bough " ; " Totemism and Exogamy " ; F. B. Jevons' " Introduction to Study of Comparative Religions."

See also W. Warde Fowler, " Roman Festivals " ; W. Sanday, " Priesthood and Sacrifice " ; W. H. D. Rouse, " Greek Votive Offerings."

II.—Old Testament.

Articles in Hastings, "Dict. of Bible," on subjects, e.g., Sin, Holiness, Righteousness, Reconciliation, Atonement, Forgiveness and kindred subjects. Also "Enc. Rel. and Ethics," Atonement, Expiation, etc.

More generally : A. B. Davidson, "The Theology of the Old Testament."

Ottley, "Old Testament Theology" and "The Religion of Israel."

Wheeler Robinson's "Religious Ideas of the Old Testament." (Studies in Theology Series, Duckworth.)

Skinner's "Isaiah" (Excursus "Righteousness").

Schultz, "Old Testament Theology," E.T., 2 vols.

On the conception of the "Kingdom of God," see particularly Dr. H. F. Hamilton's important contribution, "The People of God," Oxford, 1912, 2 vols.

Generally : Nairne, "The Faith of the Old Testament."

Articles in Jewish Encyclopædia, e.g., Sacrifice, Atonement.

III.—Between the Two Testaments.

The Apocrypha and Apocalyptic Literature.

The Messianic Conception so far as this throws light upon the Work of Jesus as Messiah.

Charles, "Between the Old and the New Testaments." "Eschatology"; "The Book of Enoch."

Burkitt, "Jewish and Christian Apocalypses."

Stanton, "The Jewish and Christian Messiah."

Generally : Sanday, "The Life of Christ in Recent Research."

Denney, "Jesus and the Gospels."

Article, Son of Man, Hastings' D. B.

Article, Son of God, Hastings' D. B.

For a more detailed treatment of the Eschatology of the Gospels in its bearing upon our Lord's own conception of His Work :

1. Schweitzer, "The Quest of the Historical Jesus."

2. Muirhead, "The Eschatology of Jesus" (Melrose, 3s.).

3. Salmond, Hastings' D. B. Article, Eschatology of New Testament.

4. Kennedy, "S. Paul's Conception of the Last Things."

5. W. O. E. Oesterley, "The Doctrine of the Last Things."

IV.—New Testament.

The Student is strongly advised to read carefully the Synoptic Gospels with a view to forming a first-hand impression of what our Lord's purpose was in coming into the world,

A summary of passages under the three headings suggested—Prophet, Priest, King, may well be drawn up.

Again, What was Jesus' own teaching as to the significance of His Life and Work? Did He mean to found a Church? Compare His teaching on such subjects as Sin, Forgiveness, Atonement, the Fatherhood of God, Reconciliation, Sacrifice, Service, etc., with pre-Christian conceptions.

No study of Commentaries can take the place of these exercises on the part of the student himself. The results can then with profit be compared with the labours of competent scholars. When this is done, the class will be able to appreciate to some extent the significance of the Synoptic Problem, and will be in a better position to judge how far they may turn aside at this point to a consideration of the issues raised by modern critical methods.

It is quite within the competence of a class, however, without a fuller study of the Synoptic problem to investigate the Gospels in search of the above lines of study (a) by a careful consideration of S. Mark's Gospel, (b) by an investigation of the further light shown in the Logia—the matter common to S. Matthew and S. Luke and not found in S. Mark, (c) the special source of S. Luke found in the Third Gospel.

When these results have been reached, a comparison of essential ideas may be made with the Fourth Gospel. This again will raise critical questions, which the class may or may not decide to study in fuller detail.

The Acts of the Apostles is very important as the first history of the Church, and as giving us the preaching of the earliest members of it.

Here we have theology in the making. What is the subject of the Apostolic preaching? What beliefs are involved? How did the early Church construct its doctrine of Christ's work and interpret it?

This will bring us to the Pauline theology and the study of the Epistles, especially that to the Romans.

Commentaries :

Rackham, "Acts" (Westminster Commentaries).

S. Paul's Epistles. Especially Garvie in Century Bible, "Romans," Godet, Gore.

The best commentary is that of Sanday and Headlam which can be read with profit even without a knowledge of Greek. The special notes are most illuminating and exhaustive.

For the Johannine writings, Westcott's Commentaries and the special notes will be found most useful even for the English reader.

So also the Epistle to the Hebrews. Beside Wescott, the smaller commentary of A. B. Davidson (Handbooks for Bible Classes) will be found stimulating and fairly comprehensive. Also Naime, "The Epistle of Priesthood."

Generally : New Testament Introduction to the Theology of the various books, Stevens, Weiss.

A. C. Headlam, "S. Paul and Christianity."

P. Gardner, "The Religious Experience of S. Paul."

K. Lake, "The Earlier Epistles of S. Paul."

Wernle, "Beginnings of Christianity" (E.T.).

Schweitzer, "Paul and His Interpreters" (E.T.).

Garvie, "Studies of Paul and His Gospel."

Pfleiderer, "Primitive Christianity" (E.T.).

V.—The Doctrine of the Atonement from Second Century to Reformation.

For a detailed Bibliography of a particularly helpful kind the student is referred to the Central Society of Sacred Study's Leaflet No. 30 (b), April, 1907.

This gives a whole series of books suitable for a detailed study.

Generally consult : Harnack, "History of Dogma" (E.T.).

Bethune Baker, "Early History of Christian Doctrine."

Stevens, "Christian Doctrine of Salvation."

Oxenham, "Catholic Doctrine of the Atonement."

Moberly, "Atonement and Personality." Appendix (Patristic and later Theories).

In the above leaflet will be found suitable references to passages in the Fathers and a helpful guide in tracing subjects, e.g., like the idea of a ransom paid to Satan.

Also references to Mediæval theories.

The student should without fail read Anselm "Cur Deus Homo?" at any rate in an English translation.

To this list may now be added a work which has been for long a "desideratum" for English readers, viz. :

R. S. Franks, "History of the Doctrine of the Work of Christ," in its ecclesiastical development. (Two Vols., Hodder & Stoughton, 18s., 1918.)

This will form a text book for those who wish to study special periods in the ecclesiastical development under V or VI.

VI.—From the Reformation to the Present Day.

See for full details another valuable Central Society of Sacred Study's Leaflet No. 66 (b), April, 1916.

Amongst modern works the following is a selection which ought to be read by those amongst us who are striving to keep a balanced mind in the search into the deeper mysteries of Christ's atoning work.

Dale, "The Atonement."

Moberly, "Atonement and Personality."

McLeod Campbell, "The Nature of the Atonement."

H. Bushnell, "The Vicarious Sacrifice."

Herrmann, "Communion with God."

Ritschl, "Justification and Reconciliation."

F. J. Hall, "The Atonement."

Mason, "The Faith of the Gospel."

The Works of Dr. Forsyth, Dr. Denney and Dr. Du Bose.

Scott Lidgett, "The Spiritual Principle of the Atonement."

J. M. Wilson, "The Gospel of the Atonement."

Lofthouse, "Ethics and Atonement."

Maurice, "The Doctrine of Sacrifice."

Generally the subject should be studied in close relationship to the problem of Sin in the light of modern thought, and more particularly with reference to (a) the conception of a Suffering God and (b) Modern Pelagianism.

See Dinsmore, "The Atonement in Literature and Life." Also, if possible, study the works, e.g., of Bernard Shaw, H. G. Wells, and Ibsen's plays (a selection). The influence of Nietzsche on English writers is indicated in Mencken, "The Philosophy of Nietzsche." See also Figgis, "The Gospel and Human Needs," Thornton, "Conduct and the Supernatural."

The wider the reading whether in Philosophy or Modern Literature, so far as these problems are dealt with directly or indirectly the better.

If a single text book of moderate size is needed by the class as an outline guide to the whole subject J. K. Mozley's "Doctrine of the Atonement" (Duckworth, 1915) is the best.

(iii)

SYLLABUS OF A THREE YEARS TUTORIAL COURSE ON CHRISTIAN ETHICS.

By Canon J. H. B. Masterman.

First Year.—The Foundations of Christian Ethics.

Presuppositions of Christian Ethics. (1) The Moral Idea of God. (2) Human Immortality. "The environment of the Eternal."

(3) The evolution of the Moral Instinct. The "Categorical imperative." (4) The Christian idea of happiness—the "higher utilitarianism." (5) The ultimate value of the individual—the significance of human responsibility. (6) the essentially social character of human life. Isolated individuality meaningless. (7) The ideal character of Christian Ethics—absolute character of Christian ideal.

(8) The Ethical Ideal presented in the life of Jesus. (9) Criticisms considered. (10) The Ethical Teaching of Jesus—the Fatherhood of God. (11) The Kingdom of God. (12) The idea of salvation, its positive character. (13) Human responsibility and the meaning of sin. (14) The attitude of Jesus to the Jewish Law. (15) The Christian idea of Love, as presented in the teaching of Jesus.

(16) The Christian ideal in practice. St. Paul as ethical teacher. (17) The Church as the sphere of ethical life. (18) The sanction of ethical life. Reward and punishment. (19) The supernatural foundation of ethical life. The “New Birth.”

(20) A comparison of the Christian ideal with the Buddhist doctrine of renunciation. (21) With Mohammedan Fatalism and moral agnosticism. (22) With Aristotelian Ethics. (23) With Platonic idealism.

Second Year.—The Christian Character.

(1) The relation of the individual and his environment. Mutual influence. (2) The nature and limits of freewill. The Pelagian controversy. (3) The place of Faith in the Christian ideal. The relation of reason and intuition to action. (4) Love as (a) self-realisation, (b) self-communication, (c) fellowship.

(5) The dynamic of Christian morality. The doctrine of Divine suffering. (6) The motive power of (a) gratitude, (b) hope, and (c) “admiration.” Likeness to God as life’s final purpose.

(7) Christian Ethics illustrated by relation of Christianity to Slavery, Gladiatorial shows, etc. (8) Practical Philanthropy in Early Church. (9) The Christian idea of “the World.” True and false “Otherworldliness.”

(10) The four “Cardinal Virtues” as interpreted by St. Augustine. (11) Mediæval Ethics. The seven deadly sins. “Deadly” and “Venial” sins. (12) St. Thomas Aquinas as Ethical teacher. (13) The Reformation controversy on Faith and Works.

(14) The education of the Conscience—the danger of an “unsocialised conscience.” (15) The “collective” conscience—the moral authority of the Church.

(16) Moral value of contest. The problem of evil. The “survival of the fittest.” (17) The Christian idea of duty to God. (18) The Christian idea of duty to self. Self-preservation. The ethics of suicide. (19) The Christian idea of duty to others. The “Golden Rule.” (20) Humility—what it is and what it is not. (21) Purity. The Christian doctrine of the body. (22) Justice. Christian idea of “righteousness.” (23) Truth—is it ever right to deceive? (24) The Christian law of forgiveness.

Third Year.—Social Ethics.

(1) The Christian idea of marriage. (2) Parents and children.

(3) Christian Citizenship—the state as the sphere of service. (4) The nature and limits of political obligation. (5) Democracy and ethics. (6) The ethical significance of Nationality. (7) Public Morality—should the State enforce morality? (8) War and non-resistance. (9) Punishment. Sin and Crime.

The Christian ideal of education—its content—“ what to teach.” (11) The Christian idea of Education—its method—“ how to teach.” (12) The Christian idea of Education—its purpose.

(13) The Christian doctrine of property. (14) Work—“ six days shalt thou labour.” (15) The ethical significance of wages. (16) Hours of work. The value of self-determination.

(17) Christianity and the Social Order. Public opinion. (18) Class distinctions.

Practical Problems of morality. (19) Swearing. (20) Gambling. (21) Drunkenness. (22) Impurity. (23) Covetousness. (24) Envy. Emulation as a motive for action.

Some Books.

Butler, “ Three Sermons ” ; Newman Smith, “ Christian Ethics ” ; W. S. Bruce, “ Social Aspects of Christian Morality ” ; T. H. Green, “ Prolegomena to Ethics ” ; Martensen, “ Christian Ethics ” ; S. Matthew, “ Social Teaching of Jesus ” ; Maurice, “ Social Morality ” ; Dorner, “ Christian Ethics ” ; F. G. Peabody, “ Jesus Christ and the Social Question,” “ Property: Its Duties and Rights.” Various authors (Macmillan). Scott Holland, “ Our Neighbours ” ; W. E. Chadwick, “ Christianity and Citizenship ” ; A. J. Carlyle, “ Social Principles of the Early Church.” (The last three in series of C.S.U. Handbooks.) Report of Archbishops’ Committee on Industrial Problems.

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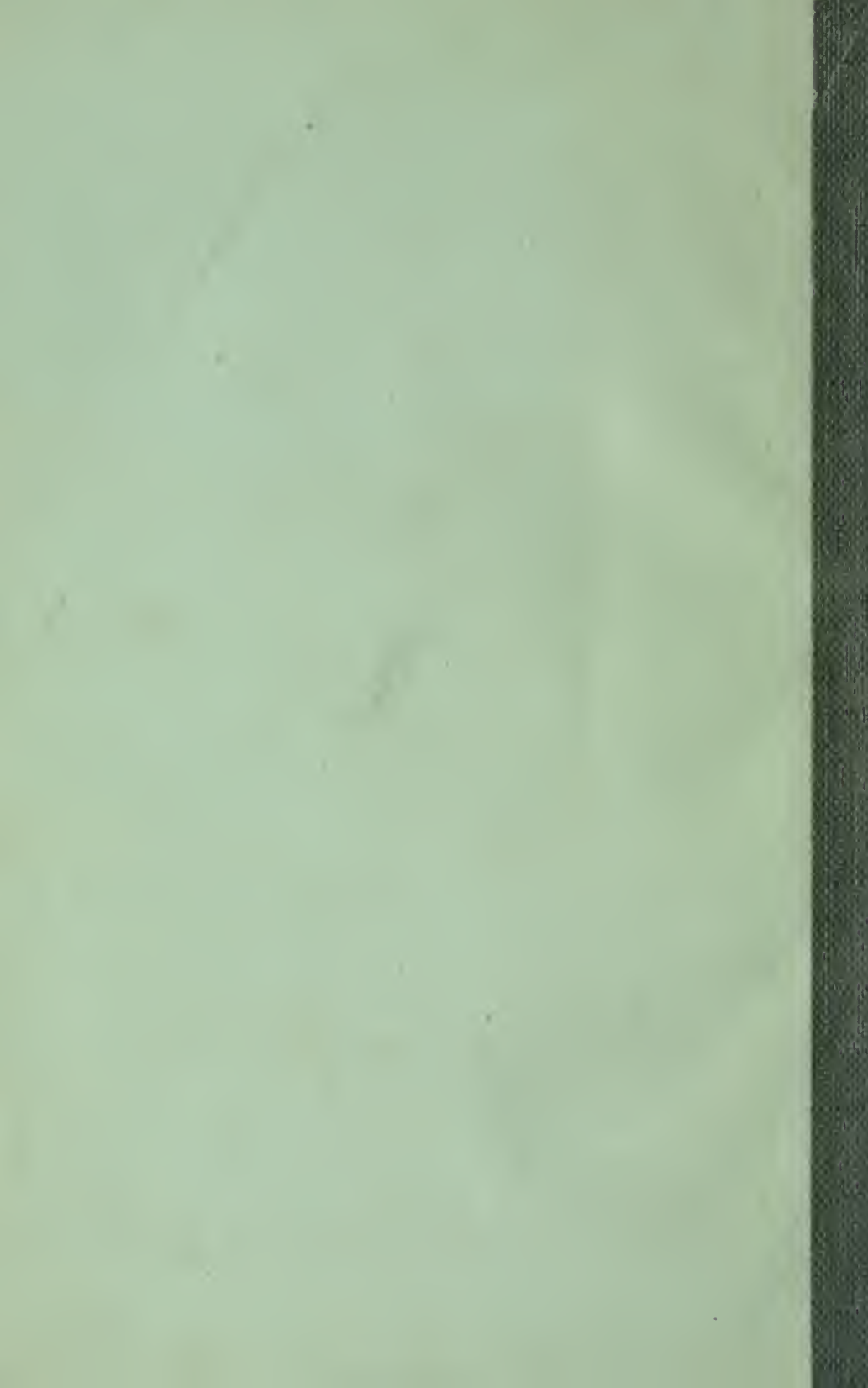
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